THE WORD OF GOD.

"They That Seek the Lord Understand All Things."

"FISHERS OF MEN."

What Should Make Up the Sum of Man's Existence.

FIFTH AVENUE BAPTIST CHURCH. JESUS SUFFERED BEING TEMPTED—SERMON BY

The Rev. Dr. Armitage preached yesterday morning on the aubject of "Jesus Suffered Boing Tempted," taking his text from Hebrews xt, 17, 18, in the language following:- "It became him to be made like to faithful high priest in things pertaining to God, to that he himself has suffered being tempted, he is able to help those who are tempted." However mysteri-ous this or that phase of our Lord's temptation may be in itself, in its practical bearings it is one of most significant events in history. So as we can see this was the only to demonstrate His perfect holiness, never could have known that His Holiness was otless, that His obedience to law was perfect, if, sa ftrmi which tests other men. In temptation, as in all next chapter the Apostle Paul says that He was "in all points tempted, in like manaer," as we are, "withlike to His brethren, not only in the Innermost and

in the temptation spring from the very lock that he was sniess?

Is it in the nature of things that a perfectly holy being can be tempted to sin against the absolutely holy God without enduring intense torture? And la the case of our Lora Jesus pre-eminently such a vivid sense of the injustice of rin against His Father on His part, who had come out of His very bosom, must have made His soul quiver with resentment at the first blush of the thought. So that instead of suffering from stern resistance to "the force of desire" to compil the suffered intensety at the outrageous insolence of the very singustion, and under His lefty but quivering indignation desire to honor God and will to obey Him arose in a strile which should quickest spura the temptation and burt the tempter underloot. When temptation appeals to singul natures, especially low, coarse and orutal, it inflicts but little pash.

Insult dod as no man in human flesh had insulted him. The very temptation must have broken upon 14 whole nature, which was "without spot or wrinkle of sin or any such thing," with the shock of a thunder crash. The sensitiveness of Jesus was measured by His suleasuesa, His suffering by His holinosa. "He Himself suffered being tempted."

MASONIC TEMPLE.

GOLD AND ALLOY-SERMON BY MB. O. B. FROTHINGHAM.

ple on the subject of "Gord and Alloy." After read-ing extracts from the Hebrew, Grecian, Persian and Chinese sacred anthelogies be proceeded to illustrate how the power of intelligence, truth and all the other in them. Gold was taken as a symbol, and this virgin metal was always found to answer best the purposes or man when mixed with more or less of baser ones. Without alloy the pureness of the metal would consemn it, and too much of this ingredient would spoil the gold. Without alloy gold would be usewith too much it would be valueless. speaker said that fast was a beautiful illustration in the sphere of commercial combination of the good results which may be obtained by artistically combining the more valuable and less precious metals-the purer with the baser ideas in thought, truth of nature, the artist most be more than a mere copyist; he must be an appreciator. Here the speaker dwell upon the necessity of people sceing all things in the proper light, and illustrated his line of argument

low closely the work would appear to be blotchy and imperiect.

IMMUTABLE CONFENNATION.

The doctrine of immutable compensation runs through all subjects of the material and intellectual worlds, from ead to ead of the universe. The philosopher sees it, the poet describes it and the artist portrays it on his canyas. This old dogmn of neil paint those lasts to the imaginations of credulous people in such a manner as to make them afraid to let it go. Take away the freecoed painting of bell, and nothing remains of the old lateric of revealed religion. The wigarity familiar description of hell is the nearest that ignorant, credulous people in come to understand the law of compensation. Yet there is not a title of truth in it Think of the Creator condemoing the creature to unioid ages of endless torment because he did not believe in a certain way, when he had no opportancy to inink or act otherwise than he did, winch, according to the prevailing opinion, was the wrong way to think and acil. The whole picture of hell is aboure, wild and without loandation. (Seesation and numbers of approval)

Take ancient mythology—the point where human and numbers of approval.

Take ancient mythology—the point where human and numbers of approval.

The truth here is that man is made the vehicle for illustrating the divine power and qualities; honce we justify the illusory grounds that are used to set forth the truth which is behind them. Are we not, therefore, vindicating laisehood, and is no reform possible in the method of using gold and alloy, truth and faischood? The speaker now contended that it would be beater for the world and for retigion if the different Einstein Religion is the collection when the truth which is behind them. Are we not, therefore, vindicating laisehood, and is no reform possible in the method of using gold and alloy, truth and faischood? The speaker now contended that it would be beater for the world and for retigion if the oil force it will be well with him." A number of remarkable historic lies, which larg IMPUTABLE COMPENSATION.

Fust."
The upright characters of the truthful men of con-rections were graphically drawn in the persons of Borrit Smith and John Brown, whose characters were

CHURCH OF THE STRANGERS. HOLINESS AND WOELDLINESS-SERMON BY DR THOMAS G. APPLE.

The Rev. Or. Thomas G. Apple, President of the Theological Seminary of the Reformed Church, at Lancaster, Pa., preached at the Church of the Strangers, taking his text from Romans, xii., 2—"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that goed and acceptable and perfect will of God." The words "be not conformed to this world" was the negative element of the text, and the command "be ye transformed" the positive. If we regard the world in the interest of business or trade, science or art, said the preacher, it would seem good to cenform with it. It is also right to conform to our worldly duties as husband or wife, our duties to the State or to interature and art, and we cannot become developed in our moral being unless we do; but the text means that we should not be conformed to the world under the power of sin. The spirit and life of the world would seem to be selfishness, and the human will directs itself in tho way of self-interest against the divine will. This is called by most theologians the easonce of sin, and it was through this sin the archangel fell. He would rather rule in helf than serve in Heaven. There are those whose whole lives are directed so that they may gratify in the end their own selfishness, and the ead of it is that sin becomes the law of their lives and they say, "Evil, be thou my good." The persons whose whole lives are bound up in the pursuit of riches and laying aside of earthly goods are apily illustrated by the case of the man who built him large barns and storehouses and iron concluded that he could take his ease. "Thou fool," he was told, "this very night thy soul shall be required of thee, and of what good are these things?"

Corrist came into the world not to do His own will but the will of His heavenly Father. He said:—"If any man will be my disciple, let him deny himself and take up his cross and follow me." He went through the world wishout earthly possessions and living on charity. It is not intended that we should do exactly that, but His life should teach is how when compared with those of carth. The preacher then went on to show how the my s ers, taking his text from Romans, xii., 2—"And conformed to this world; but be ye trans-

ST. PAUL'S M. E. CHURCH, FISHERS OF MEN-SERMON BY THE BEV. DR. TIFFANY.

The Rev. Dr. Tidany preached last evening from a phrase in the tenth verse of the fifth chapter of Luke, "And Jesus said unto Simon, Fear not; from hence-forth thou shalt catch men." The preacher said;-This is a part of a narrative that brings before us personally the men who were instrumental in spreading the Gospel. Hardly one of these men has as much of interest attending him as Peter. In his position in the story we may read something of the man. He was of wonderful earnestness. He was one of a band who had toiled all night. He was undiscouraged and ready for further service, for though they had caught nothing he said, "I will let down the net." He recognized the superiority of the man who spoke to him. The result of his following the Mas-ter's call was a wonderful draught of fishes. The ship

ler's call was a wonderful draught of fishes. The ship and other ships were fully loaded. As Peter's mind recognized the miracle he saw the divine nature of the man who had directed him to the work, and he says, "Depart from me, for I am a sintul man."

We see now this circumstance wrought a change in his entire nature, for he loaves all and follows the Master. His commission was given him at once and the nature of his work indicated by the saying that he is to catch men. The word in the original means to catch irom danser for preservation. The Master's words meant catch men to save them. It further meant the preservation of living men. This was a wondrous work, and men ought to realize when they are pursued by the ministers of Christ that the minister is to seek after living men, the men full of strength and enersy; not the aged or the weak, but live men. It is live men that Christ wants. The process of fishing requires a good deal of judgment and painstaking. We who atrive to catch men are apit to attribute our lack of success to anything else excepting our own lack of judgment. I have seen fishermer, and I see that they are careful about their tackle, yet ministers throw to their congregation all manner of undigested truths as but and then wonder why God desan't send the fish. You can't catch a man of logic with sentiment and pathed, or a man of sentiment with logic. There are men competent to resist food Aimgett Humself. These men may be surrounded by all the influences that tend to graw way their desires from the work, Yet they are especially then of abilities and faculties that ta capit them to the service of God. We see how it was with Peter. All dea of his old work of fish taking was lost in the thought of his grander work, and he leaves everything to follow Christ, and the change makes him a new man. Every man who feels that he is out off by his own sins from God is called to the same work.

We are not all called to leave our avocations, but we are all called to do what we can in our avocations Remembe

BROOKLYN TABERNACLE.

WITT TALMAGE.

everal infants. George W. Morgan was at his usua; place at the organ and played the overture from "Maritana," selections from "Il Trovatore" and several other musical pieces. Among the notices Mr. Talmage announced that "Mr. George W. Morgan had elected organist of this church this coming year." Great applause groeted this intelligence, as it terminates the little difficulty that has recently been experienced in the church on the question of choosing

experienced in the church on the question of choosing a person to fill the position of organist. Mr. Taimage presenced on "Church Music" from the text in N. homish vit., 67—"They had two hundred and forty and five singing men and singing women."

The best music, he said, has been rendered under trouble. These who cannot sing misst learn to sing. The choistraction of the human threat is indicative of what God means us to do with it. There are fourteen direct muscles that produce 16,333 sounds and thirty indirect muscles that produce 16,333 sounds and thirty indirect muscles that produce 173,741.823 sounds, and the human voice can produce 17,024,180,044,415 different sounds. What does that mean T it means that man can sing. If a man can sing and won't sing he deserves to be sent to Sing Sing. (Laughter.) There are swift cadences in nature and ittile notes we cannot hour at all, and others so terrific we cannot appreciate them. We are deal, or we would understand that the whole universe is one harmony. The stars of the night are only the ivory keys of the great instrument on which God's fingers posit the musc of the spheres. The truth in words is not hall so mignity as the truth in song. The prominent characteristic of musicought to be adaptiveness. Music that is proper for the concert hall would be shocking in church. I am just as much in favor of concert halls as I am of churches. Church music has not y one design—that is, devotion. Is there days there are certain tunes married to certain hymns. They have lived in peace togother a great while, these two old people, and we have no right to divorce them. Accuracy also ought to be a characteristic of church music they made together did not equal one skylark. You have a right to sing. Do not surrender your prerogative. Again, church music must be congregational. It must be brought within the range of the sudience. I have said much on this subject and will continue to speak on it until it is accomplished.

PLYMOUTH CHURCH. THE LIFE OF MAN-SERMON BY THE REV. JAMES BEECHER.

The Rev. James Beecher occupied his brother's pulpit in Plymouth Church, preaching from the text, "A man's life consisteth not in the shundance of things he possessetn." Before beginning his discourse the preacher said that he had been called somewhat auddenly and unexpectedly to address the congregation before him, and thought that he would edity his nearers more if he were to speak in the manner to which he had accustomed himself during the past three years than by attempting to recall a style familiar to themselves, but artificial to himthat of his brother, the paster of the church. He then proceeded with the sermon, beginning by calling to mind the incidents which surrounded the text. Our Lord, said the preacher, is teaching out of the depth of His own nature that which He loved best to teach and which may be called the theme of all His preaching. He was teaching from the depths of His experience God's idea of manhood, of what He Himself was a perfect example. He was glorilying the new life by showing how immediately God connects Himself therewith. Not glorifying God because He Himself therewith. Not glorifying God because He had made man but gloryfying manhood because it was made and oberlaned by God. Here were two young men who with flial devotion had followed their father's body to the grave. Having wept over his remains they returned with brotherly affection to quarrel over his remainders. In every audience there are these who make a wrong application of the truth presented to them. Christ had just been tolling now God cares for the apparrow and has numbered even the hairs ofcor head. "That's very comforting," they say, "but this little matter of the inheritance is of much greater interest to me. I'm not much interested in hairs and sparrows just now." Then how the Lord reduked them! The incident might pass; but remember the lesson.

in the incident of the widow's mite, where the hoor woman's not was made immortal. It was the way in which Christ loved to teach, and it is the most beautiful way in the world.

Look at the text a moment. It sets forth the two principles which enter into all hiving, and must enter into it, but which should be kept in their proper relations—being and having. The quality of the man is everything. Take care what you are first; what you have last. This idea rous all through this chapter and through the entire Bible, from Genesis to Reveistion. "Lay not up for yourselves treasures upon earth; but in heaven." A wealthy man whose name was written larger in dinarcal circles than in the Book of Life died some time ago, and two of his friends meeting in Wall street the next day one of themsaid, "So — hasyoneat last." "What, dead?" "Yes, died yesterday." "How much did he leave?" "Nothing; he did not take anything with him." A poor woman died, whose heart was fixed on God. A friend asked her sister, "What did she leave?" "Nothing; she bad laid up treasures in heaven. The life is more than meat; the body more than raiment. Take no thought for your life what you shall wear.

All through the Old and the New Testaments you find this truin—"God made man and then gave him dominion." Under all estabetic, emotional, dogmatic and theological elements there enters something called life, which Jesus Christ set above everything else. Where I live now they are a pretty rough spoken people; but they sometimes hit the nail exactly on the head. I remember an old dried up customer had a quarrel with a man whom no one liked. He called him every name he could hink of, except gentleman; I do not think he used that term. At last, as it happened at that funeral where no one could say anything good of the occases until some one at last stammered out, "Well, I always heard that he was a good judge of a horse," some one ventured to take the much abused leilow's part. "He's a pretty bad sort of chap, we all know; but then he hasn't had much chance.

ST. PATRICK'S CATHEDRAL. THE MIRACLE OF THE LOAVES AND FISHES-

SERMON BY RISHOP LYNCH, OF CHARLES

The high mass at the Cathedral was celebrated by S. C., preached the sermon, and took his text from the gospel of the Sunday-the sixth chapter of S the loaves and fishes. The people, said the preacher, to the number of about five thousand had followed Jesus across the Sea of Tiberias to the mountain, whither He had gone for rest, and when they had got happened to have five bariey loaves and two fishes, and these Jesus took and gave to His fishes, and these Jesus took and gave to His disciples, telling them to feed the multitude. This miracle astonished the people and they wanted to crown Jesus king, but He would not have it so. The lesson of the Gospel was that every word uttered by Jesus and every locidest in His life was replete with wisdom from which we should gather lostraction. Jesus had lett His own country and had crossed the Sea of Tiberna and had gone up to the mountain for rest, but He did not speak like the scribes and doctor of that time; He speak lore Himself. He had gone around healing the sick, curing the Jund, relieving the dumb, lorgiving the stoner. No one had ever appealed to him in vain. No one had ever eried out, "Josus, Son of David, have mercy on me," and been released compassion. Well might they look into His divine countenance and believe that a mercilui heart would hear and respond to the pleadings of the sufferer. No wonder that the multitude locked aiter Him to the mountain. Less wonder still that He cast His mercilui eye upon them and performed the miracle by which, from siew loaves and fishes, the 5,000 people were led.

WELSH PRESBY FERIAN CHURCH. BEFINED AND RESPECTABLE SINS-SERMON BY

BEV. G. H. HUMPHREY. Respectable Sins," at the Welsh Prosbyterian Church. He said that many people are in the habit of not constantly reminded of their transgressions by seeing their fellows shrink from them, and they begi to imagine that they are pretty good people. Some find an excuse in the fact that they do not commit as serious sins as their friends, and others feel good because so many do as bad as they. Some say that sin is necessary at times, and therefore not to be so much blamed. There are casedly forms of respectable sin. I hey come of seeking standards of virtue outside God's Word. We make our fellow beings our models, and we regard only that standard which our own weakness sets up and thinks sufficient; but that is not the standard of God. He looks for higher worth, and many things are abominations to Him which our friends cannot see in us, and which we hardly see in ourselves, and which we hardly see in ourselves, and which we have not knowledge or strength to condemn, because we see no tangible evil effects come from them. Such sins are pride, vanity, envy, lying, false dealing, covetousness, nypoerisy. All these are detestable in the sight of the lord.

A man who has even already been guilty of such the sight of the lord.

A man who has even already been guilty of such sine can avoid the wrath of God by true repentance, said the preacher. He therefore prayed that all hearers who might be in danger and all sinuers generally should use this means for the salvation of their souls.

FORSYTH STREET M. E. CHURCH. EIGHTY-NINTH ANNIVERSARY OF THE OR-GANIZATION.

The old Forsyth Street Methodist Episcopal Church celebrated its eighty-ninth anniversary by services heid at intervals throughout the entire day under the direction of the paster, Rev. Nathan Hubbell. The church, which was founded in 1789, was an offshoot of the John Street Methodist Episcopal Church. The original structure was a primitive stone building, which lasted until 1832, when an immense brick building was erected covering nearly half an acre of ground. That was demoissed early in 1875, when the present church, which is a simple, unprecenting one-reached by passing through a long hail-was

present church, which is a simple, suspretending one-reached by passing through a long hail—was dedicated.

In the morning Rev. David H. Wheeler, editor of the Methodist, preached from the text, "Say not thou, What is the cause that the former days were better than these? for thou does not inquire wisely concerning this." In the alternoon Rev. William B. Afflock preached from the text—Luke x., 38 to 42, inclusive. The discourse was in reality a comparison between the Christian characters of Mary and Mortha, the preacher leaning largely in favor of the latter. He said:—What we want is more Marthas. Martha received the Lord Jesus Carist into her house when He was poor, pennitoss and friendless, and entertained him. She did all the work necessary to sustain bodily strength and was not remiss in spiritual taings. A great many people say that they would have done the same as Martha and if they had lived in that time; but what is the difference between charmy over eighteen bundred years ago and in this the year of our Lord 1878? None that I can see, for has not the Saviour said, "Insenuch as ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of one of these little ones ye do it unto the least of the continuence of the poor.

In

WATER STREET MISSION CLOSED. The Water Street Mission for Seamen, which has been conducted for the past fitteen years at the corner of Dover and Water streets, was closed yesterday atternoon preparatory to taking possession of better accommoditions at the Mariners' Church, corser of Catherine and Madison atreets. The religious services were of a very interesting character and were attended by a large number of seafaring men, together with a number of ladies and gentlemen from other missions. The associate paster, Rev. Benjamin F. Millard, con-

Richard J. Dodge, the treasurer; Charles Davis, one of the missionaries of the society; Mr. John L. Rue and several of the converted saliors, who gave short accounts of what had been done for them by the

converted.

Frayer meetings and Bible readings will be held every evening this week in the rooms at the church, Madison and Catharine streets, and the regular Sunday afternoon meetings will also hereafter be held at the same place.

MODERN SPIRITUALISTS' SOCIETY.

CELEBRATION OF THEIR THIRTIETH ANNI-VERSARY AT REPUBLICAN HALL. tieth anniversary yesterday afternoon in Republican Hall, Thirty-third street. The meeting was very largely attended. In front of the speaker's stand and along the foot of the platform were arranged was a banner with the words inscribed in gold, "Anti-tobacco Army. Purity, Health, Progsome six or eight classes of children, with their regressive Lyceum. On the platform were:-Dr. R. T. Haileck, Professor S. B. Britain, Mr. Andrew Jackson

J. T. Brigham several and others. Professor Justin the opening address, in which he traced the progress of the movement, stated its present standing and predicted for it future greathess. Mrs. Pauline A. Wieland ang a solo and Mr. Andrew Jackson Davis followed her by delivering an address, in which he laid down the following points of his Spiritualistic faith, which had adopted, or which had yesterday been revealed to him by the spirits at Orange, N. J.:—

Vincent Brown, Mrs. Pauline A. Wieland, Mrs. Neilie

dom.

3. Man, solritually, was a part of the spirit of God.

4. Man, spiritually and physically, is rewarded for good and punished for evil, both in this word and in the next.

5. I colieve in the universal triumph of truth, justice and love.

6. I believe in the immortality of every human mind; in a sensible communion ectween the peoples of earth and their relatives in the summer land; in the eternity of true marriage.

MAGATIVE.

1. I do not believe in the orthodox scheme of salvation or damnation; that is, I do not believe in original sin, atonoment, faith and regeneration.

2. I do not believe in the identity of modern Spiritualism and primitive Christiandity.

3. I do not believe in free love.

4. I do not believe in the existence of either elemental or elementary spirits, nor in the existence of anything essentially evil.

elementary spirits, nor in the existence of abytone essentially evil.

It is the believe in re-lucarnation, nor that any foreign spirits and displace the mind of any living man.

It is not promise to believe to-morrow exactly what I believe to-day, and I do not believe to-day exactly what I believe to-day, and I do not believe to-day exactly what I believed yesterday, for I expect to make, as I have made, some bonest progress within the former twenty-four hours.

Mrs. Mary A. Davis, an intellectual and refined looking lady, next addressed the audience in an elequent manner.

Mrs. J. Vincont Brown sung a solo, with plano accompaniment, which had the effect of carrying the audience as if by storm.

Mrs. J. Vincent Brown song a sole, with piano accompaniment, which had the effect of carrying the audience as if by storm.

After she had been repturously encored and responded Dr. S. B. Whitney was presented to the meeting. He did not see why the day should be called the thirtieth soniversary of the advent of modern spiritualism, in view of the fact that rappings had first loudly manifested themselves at Arcadia thirty-lour years ago.

The chairman claimed that Spiritualism was as old as history and as diverse in its manifestations as the different nationalities. Abcliently the manifestations were deemed to be miraculous or demonacy but March 31, 1848, brought with it a new cra, as it revealed the means of communicating with departed friends. Its concluded by inireducing Mrs. E. F. Jay Bullene, who made on the subject of the aims and objects, benefits and blessings of Spiritualism, an address that could not be called leas than able and elequent.

The last speaker of the occasion was Mrs. Neilie J. T. Brigham, who concluded her speech by repeating what was termed an improvised poem, the last lines of which were:—

Take the truth of inspiration.

Better than eld without creater.

The thirtieth anniversary of modern spiritualism in Rochester and America was celebrated here to-day.

SABBATH LECTURES.

PROFESSOR FELIX ADLER ON THE MANNER IN WHICH LIBERALISM IS PROMOTED.

Professor Felix Adler resumed his place at Standard Halt yesterday, after his Western journey, and stated that it had been a grand sight to witness the land o promise, where millions of human hearts were beating now in that wast expanse of territory which less than fifty years ago was also wide but silent Just flowers of spring, so also was the winter of bigotry lading and the spiritual spring was nigh. While he spoke thus with sanguine hopes of the luture he spoke thus with sanguine hopes of the luture he could not deny that he had also met with considerable difficulties. There was, it is true, bigotry also in New York city, but the surplus of population was so large that it was not so easily detected, and the grost charities built in our

considerable difficulties. There was, it is true, bigotry also in New York city, but the surplus of population was so large that it was not so easily detected, and the groat charities built in our midst were also sufficiently large to deceive the superficial observer. But let any one go to the leaser towns and he would find a huadred churches and one library. The further to had gone the more had no become convinced that the work they were engaged in was a most urgent work. Men had questioned him as to the progress of their experiment; they were easer to foliow the footsteps of the free rengionist; all they needed was leaders.

Free in making this statement to those who know him well, he would remind them that if Christianity was dying, as they were constantly told, it was dying very hard, indeed. Their only hope was the conflict going on within the Courch and when the synagogue. That was caused, not by intellectual training, but by the feeling that was in each man's breast. Religious freedom, independence from priestly thraidom, was dictated by man's own feelings. These alone had brought about the religious liberation of the day. If we compared theyearly Christians with the American Christian an immense change would stonce be discovered. The carly Christians despised the world as it was, despised its wealth and proclaimed that no rich man could enter the kingdom of heaven. But for the American Christians, with sentimonis of horry in his breast, inade inseptendent as he was by his free government, his great journais and his vast commerce, this was good enough, and he did not despise wealth at all. Ask at not, then, a lashehood if they still proclaimed on Sanday that no rich man could enter the kingdom of heaven, while the real of the week they were pursuing wealth with all thour might? So was it with the Jews of old and the modern Jews. Young men who always have left the impulse—liberty—with their poculiar institutions with great tenacity in days gone by. They believed if sreet to their described to their leader

them than before, and the conscience of the people must be widened. All who held deed above creed only could bouestly join the free religionists, and the desire to do good for good's own sake could aloue bring mankind to a proper appreciation of the great problems of duty.

GENERAL PRANZ SIGEL ON THE GERMAN REVOLUTION OF 1848.

General Franz Sigel delivered an interesti ourse at the Turn Hall, before the Society of the German Relugees of 1848-1849, on "The Condition of General Sigel opened with a striking description of "Bund"- before the Revolution of 1848. He charac terized the government as a police club and denounced its bitter oppressiveness and tyranny.

revolution of 1848 was perfectly justified did not break out in consequence of French Revolution of 1848, which perfectly as many people thought, but of its own cord. When the people of Germany had been asked to rise and throw off the yoke of Napoleon in the promises of giving their countries tree constitutions.

A Voice—A good business man.

General Sigol (continuing)—He would have known how to get a charter for the city of New York through the Legislature. (Loughter.)

FOLITICAL PROGRESS IN GERMANY.

Geral Sigel then described how the liberal aspirations of the German people found veat in the orgalization of students' societies, or "birschomschaften." "Young Germany" was the name given to this seething mass of liberanism. When the first Jude Revolution of 1830 broke out in Paris all the monarchs trembled on their thrones. It was an immediate precursor of the great Revolution of 1848. Germany had followed France in the footsteps of political progress. In Baden the system of popular representation had advanced duther than in any other portion of Germany. Rotterk, Mittermayer, Welcker and other great champions and ploneers of German unity and liberty foreshadowed then the reorganization of the German Empire, which had to come. In Prussia, Hessas, Bavaria, and, in isci, in every German country, these hattless for pointical freedom were repeated. The Swiss revolution, which had proved that a neople could govern themselves; the Catholic agitation and the literary crusade all tended to prepare the German people for the outbreak of 1848, which may be said to nave caused indirectly all the great events of the last thirty years in Germany. Only a lew weeks after the Paris revolution had broten down the barriers between the peoples and the princes the first proliminary German parliament met, and Gerseral Sigel described the chaos of conflicting interests which demonstrated itself there. Hecker raised the fig of liberty at Constanz, which gave the reactionist party a pretext for demonsing the republicans as socialists, communisis and "Fronchmen." General Sigel then aliqued to the concident revolutions in Vienna and Berlin, showing that there was a spontaneous movement on the pirt of the entire German constitution was given to the people by the Parliament, and by a voice of 209 to 248 it was resoived to confer the now German crown

leaving the people to light out themselves the battle of liberty.

RESULTS OF 1848.

While the reactionist party was solid and united the revolutionists were spilit up, and siter breaking down Saxony first, Baden next and the others afterward, the German princes had it all their own way. The light was then between Austria and Prussia for supremacy, and, through the famous "points of Olmutz," Prussia yielded to Austria and allowed the old "Bund" to be reconstructed under Austria's guidance. Frederick William IV. was not the man for the time, it required a man like Bismarck finally to break up the old Bund, drive out Austria, unite Germany in a new confederation and to even punish the arrogance of that December-Emperor of France who attempted to humiliate the German people. These ware all consequences of the revolution of 1848. Germany new stood forth as the great, powerful, united Empire of 41,000,000, which, lying in the heart of Europe, was well able to repei on the one side the aggressions of Russia, and on the other of France. Germany did not desire to be the arbitator of Europe. All that it wished was to be free, powerful and respected.

General Sigel then recounted the present liberal institutions of Germany—universal suffrage, trial by jury, liberty of the press under but few restrictions, &c.—and he claimed that all that the revolutionists of 1848 had desired to accomplish had now become a reality in Germany.

A. OAKEY HALL ON O'CONNELL, PARNELL AND THE IRISH OBSTRUCTIONISTS.

Mr. A. Oakey Hall repeated his lecture on nell, Parnell and the Irish Obstructionists" at Stein-way Hall. The proceeds were for the benefit of St. Vincent's Hospital. The lecturer first siluded to Washington and the patriots of the Revolutionary War, whom he classed among the "obstructionists" of Engiand's poincy at that time. He piacea o'Connell, Parnell and other Irish members of Parliament in the same catogory, and diustrated how they had "obstructed" Engiand's designs and by their patience and perseverance won many triumphs for Ireland, the closed by narrating in a graphic manner the allnight debates in the British Parliament last July on the question of uniting the Dutch Republic to the English colony at Cape Town.

After the close of the lecture a gentleman on the platform spoke a few words in sympathy with the opinions expressed by the speaker, and Mr. Hall, taking a giass of water from the stand, said: "Hadres and gentlemen, I believe at the close of a least it as always proper to give a toast, and I do it with this glass of water. I am not licensed for anything but water. Although it is only water, you can imagine it to be the inving spossies of St. Vincent—William and J. John O'Briten." St. Vincent's Hospital. The lecturer first alluded to

NEWARK METHODIST CONFERENCE. The clergy in attendance at the Newark Methodis

Conference were scattered yesterday over not only the Mothodist churches of Newark and the outlying towns of Essex county but a number of Presbyterian and Baptist churches, and preached vigorous sermons. Church, Newark, by Bishop Simpson, and the ordination of a number of deacons by him. The deacons ordained are:—William M. Spoor, James M. Gwinnell and James Perkins. At the Halsey Street Church, in the alternoon, the Bishop ordained as eiders the following:—John H. Timbrell, Edwin N. Crasto, Enoch Meacham, John T. Michael, Joseph A. Owen, Frederick Bloom, Lewis F. Burgess, Henry C. Whiting and Enoch H. Conklin. The sormon was preached by Rev. J. P. Nowman, formerly of the Metropolitian Church, Washington, Rev. Dr. Whitney, Rev. Dr. Dashiell and ex-Mayor George J. Ferry, of Orange, have been choson the committee to go to Irenton and urge Governor McClellan to withhold his signature from the Hackettstown liquor license bill. Regarding the subject of titles to church property and bequests the committee has been instructed to consult legal counsel and report to the sext conference, which will be held at Port Jetvis, N. Y. The committee also to obtain from the Legalature, il possible, a general law on Methodist corporations. Church, Newark, by Bishop Simpson, and the ordina

THE TEMPERANCE MOVEMENT.

MR. BERGH ON TOTAL ABSTINENCE BEFOR THE TAMMANY HALL UNION-OTHER MEET-

Henry Bergh, President of the Society for the Pre nany Hall wing of the American Temperance Union yesterday afternoon. Rev. Drs. W. W. Clark and R. MacArthur were among the speakers, and Little Flora Auld, an infant prodigy, recited the "Las

Mr. Borgh said he had asked himself what he had to do with temperance or intemperance? His clients were among the lower order of animals. They do not ile, they do not steal, they do not get into political (Laughter.) They had nothing to do with temperate or intemperate men. While those reflections were savagely beating a poor old horse. He then came to

subject, hence his appearance.

He said he happened to live on a street where, when snow was on the ground, a crowd of sleight filed with drunken mon shouting at their atmost pitch and lashing their horses like mad were trequently to be seen. Here again the cause of cruelty to animals and intemperance were identical. He re-gretted, to say that he noticed many ladies participating in these sleighing orgies. All considerations

gretted, to say that he noticed many ladies participating in these sieighing orgies. All considerations tended to show that all the bigner as well as the lower grades of animals had something to do with the matter. When he was young he had been taught to believe that money was the root of all evil. Money, he said, was all very well in its way, unless a man had too much of it. But as he grew older he was compelled to believe that rum and not money was the root of all evil. He did not refer to rum in the general sonse it was used. He would include high priced olampagues, sherries, madera, Burgundy, clarets and all those expensivo liquors. It was a common saying that a man was ag "urunk as a beast," but in his long experience with the lower nuimals he had never seen a beast who could be called drunk.

DRIK LIKE BEASTS.

A queston was once asked at an English nobleman's dinner table, "Gentlemon, shall we drink like gentlemon or drink like beasts?" A timid guest at the lower end of the table said he "preferred they should drink like beasts?" Everybody was indignant and an explanation demanded. The young man said the reason why he peglerred they should drink like beasts was because beasts did not get drunk." (Applause). He was in favor of helding governments that heensed rumseling, and under the influence of which men committed feionies, responsible for the acts of those men. Mr. Bergn referred the bad offect the bribery of fifty cents per head to every dog slanghtered in the streets had upon children. It taminarized them with cruelty and bloodshed and often led them to imbrue their hands in human gore and finally to the ending of their days on the scaffold. He would have the rumselier pusithed for selling liquor that intoxicated men with more severity than ne would the poor wretch who stole a pair of shees or a ham in midwinter.

The effects of "aming" were facctioualy illustrated by refereede to those clarks, accountants, bankers,

more severity than he would the poor wretch whe stole a pair of shees or a nam in midwinter.

The effects of "amiling" were faceticually illustrated by reference to those clerks, accountants, bankers, brokers and all having to deal with figures, who, through occasional induigence, became mabitual drinkers, and then, he said, comes their downfall. They lose their places, and eventually, like some vagrant dogs he had seen on the streets, turn out to be regular and incorrigible tramps. Mr. Bergh concluded by saying that in his opinion it would be better for a man, instead of drinking rum, to drink the drink of the Athenian Socrates—hemicok poison—and die.

I wently-seven hundred yards of blue ribbon were

The American Temperance Union met in the large hall of the Cooper Institute. All the seats were Rev. Edward Chapin. Mr. William F. Mundy, the President of the union, made a few remarks, in which ment of the Netherlands and during a war, the firs the cutting of communication with Holland, and the then existing legislative body of this State determined

one side the agreement of Kausn, and on the other of France. Germany did not deare to be the strop of France. Germany did not deare to be the strop overful and respected.

General Sigei then recounted the present liberal including of Germany—minimum that the strong of Germany—minimum that the strong of Germany—minimum that the strong of Germany—minimum that of the State determined that all that the revolutionates of St8 had deered to accomplish had now become a reality in Germany.

"HILDEMENND AND THE MONKS OF HIS ACK."

The Rev. Maurice W. Koeder, O. S. B., isetured in the Mary's Church, in Grand arread, on "Gregory VII. (Hilderrand) and the Monks of His Age." He pictured him to the age immediately preceding the pirthed liftedbrand, and spoke of the serfs, the freedmen and the poblity, saying that if the monks had no other claims on us they deserved fame for the way in which they gained greater freedmen for mankina. He does not be the strong of the stro

avenue, near Park avenue, Brookiyo, pursuant to a call issued therefor two weeks ago. The object of the meeting was to consider the propriety of reorganizing meeting was to consider the propriety of reorganizing the present system of Sunday ovening entertainments indulged in by the temperance organizations by doing away with the employment of professional coming singers at their meetings, and elevating the standard of singing. It is proposed, henceforth, to employ all the taient required for their amusement from amung their own ranks. There were five delegates present from each of the temperance societies, and from St. Vincent de Paul's, St. Anthony's and St. Ceclin's societies of New York and Brooklyn. Alexander Wall, of Father Mathew Total Abstinence Society, No. 7, occupied the chair, and Terence Rober, No. 5 acted as secretary. A general discussion ensued upon the subject and the designates were instructed to communicate the desire of the Convention to their respective organizations.

REFUGE IN PRISON.

"Herman l'eterson, were you drunk?" asked the Judge in Essex Market Court yesterday. "I was," replied the prisoner, trying to determine

whether to address the magistrate negaw with his right eye or the one he saw with his left.

"And what am I to do with you?"
"Save me! Give me a month, for I'm killing myself drinking." "Indeed I think you are. To the Island, and may you be saved."

WHISKEY AND WATER.

Nicholas Coogan, a mason by trade, fell into the river, at the foot of Little street, Brooklyn, on Saturday night. His ories attracted Patrolman Kearney and with his assistance Coogan, who was under the in-fluence of liquor, was rescued, resuscitated and looked up at the York street station nouse on a charge of in-toxication, He is thirty-eight years of age and resides at No. 24 Columbia place.

MOTHER AGAINST DAUGHTER.

A charge of stealing clothing was preferred in the Tombs Police Court yesterday by a mother against ber daughter. The former is Mrs. Houghton, of No. her daughter. The former is Mrs. Houghton, of No. 20 Spring street, and the latter her daughter Kva, aged eighteen years. A feeling of bitterness appeared to exist between them. The daughter stated that ner mother's harsh treatment caused her to leave home and lead a life of shame. Repenting she determined to lorget the jast and work homestly for a living. To that end she procured a situation as bookbinder and kept her past history a secret. She further stated

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